

# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HEATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

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ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

"What is truth?" This is a question which has been asked by many. It is a question supposed to be of difficult solution. Mr. Taylder in his tract against materialism, says, "*It is a question which all the philosophers of the Grecian and Roman schools could not answer.*" He seems to think the question was unanswerable until the introduction of the gospel; since which time he considers that the veil is taken away, and that "*we now enjoy the full blaze of truth.*" He further confidently asserts, that "with the materials afforded us in that sacred book, (meaning the New Testament,) we are enabled satisfactorily to answer the question, What is truth?"

What does this author mean by the foregoing assertions? Does he mean, that no truth was understood by the Grecian and Roman schools? That no truth was discerned by the nations, during the first four thousand years after the creation? Or, does he mean, that the gospel truths were not understood until they were revealed? He certainly must mean the latter and not the former. Both the Romans and Grecians could, without the least difficulty, answer the question, "What is truth?" Nothing is more simple than an answer to this question. It is a truth, *that something exists in space*, and this truth was just as well perceived by all nations before the book called the New Testament existed as afterwards. It is a truth that, "*the three angles of a triangle are equal to two right angles.*" This was not learned from that sacred book—the Bible. We admit that the question, what is *gospel* truth, could not be answered by any one to whom the gospel had never been revealed. Dr. Good, in his "Book of Nature," says, "general truth may be defined, the connexion and agreement, or repugnancy and disagreement, of our ideas." This definition we consider erroneous; for it makes general truth depend on the existence of ideas. Now truth is independent of all ideas. It is a necessary truth that, *space is boundless*, and that *duration is endless*, abstract from all connexion and agreement of our ideas, or even of our existence, or the existence of any other being. If neither the universe nor its Creator existed, these eternal, unchangeable, and necessary truths would exist, unperceived and unknown. Truth is the relation which things bear to each other. Knowledge is the preception of truth. Truth may exist without knowledge, but knowledge cannot exist without truth.

The New Testament unfolds, not all the truths which exist, but some few truths of infinite importance. The vast majority of truths of less importance were discovered independently of that book.

"The followers of Joseph Smith," says this author, "hold the doctrine of the materiality of all existence in common with the ancient academics." This, sir, we ad-

mit. Our belief, however, in this doctrine, is founded, not on any modern supernatural revelation, unfolding this doctrine, as this author insinuates, but on reason and common sense. The doctrine of immaterialism, in our estimation, is false, and in the highest degree absurd, and unworthy the belief of any true Christian philosopher.

The author of the treatise against materialism has stated his first proposition as follows:—

*"The Philosophy of the Mormons is IRRATIONAL."*

What the author means by this proposition is, that it is *"irrational"* to believe *all substance material*. To substantiate this proposition he sets out in quest of proof. An *immaterial substance* is the thing wanted. No other proof will answer. If he can prove the existence of an immaterial substance his point is gained,—his proposition established, and the irrationality of the material theory will be demonstrated.

As we are about to launch forth into the wide field of existence in search of an *"immaterial substance,"* it may be well to have the *term* correctly defined, so as to be able to distinguish such a substance from *matter*. It is of the utmost importance that every reasoner should clearly define the terms he employs. Two contending parties may use the same word in altogether different meanings; and each draw correct conclusions from the meaning which he attaches to the same word; hence arise endless disputes. As we have no confidence in the immaterial theory we shall let the immaterialist define his own terms. We shall give,

Taylder's Definition.—"What is meant by an *immaterial substance* is merely this, that something exists which is *not matter* and is evidently *distinct* from matter, which is *not dependent* on matter for its existence, and which possesses properties and qualities *entirely different* from those possessed by matter." \*

This definition of an *"immaterial substance"* is ambiguous. It needs another definition to inform us what he means. Does he mean that ALL of "the properties and qualities" of an immaterial substance are *"entirely different"* from those possessed by matter; and that it possesses NO properties in common with matter? Or, does he mean that while it "possesses SOME properties and qualities *entirely different*" from matter it inherits OTHERS in common with matter? If the latter be his meaning, we see no reason for calling *any* substance *"immaterial."* Iron possesses SOME properties and qualities *"entirely different"* from all other kinds of matter, and other properties it inherits in common with every other kind. Shall we therefore say that iron is not matter? Among the various kinds of matter, each has its *distinct* properties, and its *common* properties; and notwithstanding each possesses *"entirely different"* properties and qualities from all other kinds, yet each is called matter because it possesses some properties in common with all other kinds. Hence the *term matter* should be given to all substances which possess *any* properties in common, however wide they may differ in other respects. A substance to be *immaterial* must possess NO properties or qualities in common with matter. All its qualities must be *entirely distinct* and *different*. It is to be regretted that our opponent has not defined an *immaterial substance* more clearly. As he is ambiguous in his definition, we shall presume that he entertains the same views as the modern advocates of immaterialism generally entertain.

That celebrated writer, Isaac Taylor, says,—"*a disembodied spirit, or we should rather say, an unembodied spirit, or sheer mind, is NOWHERE. Place is a relation belonging to extension; and extension is a property of matter; but that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subjected to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is here or there. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as everywhere present.*" \* \* \* "Using the terms as we use them of ourselves, God is not *here* or *there.*" \* \* \* "When we talk of an absolute immateriality," continues this author, "and wish to withdraw mind altogether from matter, we must no longer allow ourselves to imagine that it is, or can be, in any place, or that it has any kind of relationship to the visible and extended universe."† Dr. Good says,

\* Taylder's Tract against Materialism. Page 14.

† Taylor's "Physical Theory of Another Life." Chapter H.

"The metaphysical immaterialists of modern times freely admit that the mind has NO PLACE of existence, that it does exist NOWHERE; while at the same time they are compelled to allow that the immaterial Creator or universal spirit exists EVERYWHERE, substantially as well as virtually." \*

Dr. Abercrombie, in speaking upon *matter* and *mind*, says, that "in as far as our utmost conception of them extends, we have no ground for believing that they have any thing in common." †

With these definitions, we shall follow our opponent in his researches after an "immaterial substance." After taking a minute survey of man, he believes he has found in his composition, and in connexion with his bodily organization, something immaterial. He says, "the *spirit* is the purely immaterial part, which is capable of separation from the body, and can exist independently of the body."

"The *body* is that material part, 'formed out of the dust of the ground,' and is the *medium* through which the *mind* is manifested." ‡

That the mind or *spirit* "is capable of separation from the body, and can exist independently of the body," we most assuredly believe; but that it is "immaterial" we deny; and it remains for Mr. Taylder to prove its immateriality. His first proof is founded on his own assertion, that "*Mind is simple, not compounded.*" If this assertion be admitted as true, it affords not the least evidence for the immateriality of *mind*. Every material atom is simple, not compounded. Is it, therefore, not matter? Must each simple, uncompounded elementary atom be immaterial?

Mr. Taylder next says, "Mind is not perceivable to corporeal organs, matter is so perceivable." This assertion is altogether unfounded. "*Corporeal organs*" can perceive neither *matter* nor *mind*. The mind alone can perceive: corporeal organs are only the instruments of perception. Bishop Butler, in his Analogy, expressly says, that "our organs of sense prepare and convey on objects, in order to their being perceived, in like manner as foreign matter does, without affording any shadow of appearance, that they themselves perceive." § The mind clearly perceives its own existence as well as the existence of other matter. *Perception*, then, is a quality peculiar to that kind of matter called mind. Mr. Taylder further remarks, that "*All the qualities of matter are not comparable with the more excellent qualities of mind, such as power and intelligence.*" We are willing to admit that *power* and *intelligence*, and some other qualities of mind, are far superior to the qualities of other matter; but we do not admit that the superiority of some of the qualities of a substance prove its immateriality. The superiority of some qualities has nothing to do with the immateriality of the substance. OXYGEN possesses some qualities, not only distinct from, but superior to, those qualities possessed by BARIUM, STRONTIUM, SILICIUM, GLUCINIUM, ZIRCONIUM, and many other metals and material substances; yet no one from this will draw the conclusion, that *oxygen* is immaterial. Oxygen is material though it possesses some distinct and superior qualities to other matter; so mind or spirit is material, though it differs in the superiority of some of its qualities from other matter.

It is strange, indeed, to see the inconsistencies of this learned author: he remarks, "Mind thinks, matter cannot think. It is the *existence* of this *thinking principle* which clearly proves the immateriality of the *mind* or *spirit*." This method of reasoning may be termed (*petitio principii*), begging the question. First, he assumes that "*matter cannot think*;" and, second, draws the conclusion that a *thinking substance* is immaterial. This conclusion is a legitimate one if the premises are granted; but the premises are assumed, therefore the conclusion is false. Prove that *mind* is not matter before you assume that "*matter cannot think*." It would seem from the assertions of this author, that the quality of "*thinking*" is to be the touchstone—the infallible test—the grand distinguishing characteristic between *material* and *immaterial* substances. It matters not, in his estimation, how many qualities different substances inherit in common, if one can be found that thinks, it must be immaterial. There is no one substance out of the fifty or more substances discovered by chemists,

\* Good's "Book of Nature." Series III., Lecture I.

† Abercrombie on the "Intellectual Powers." Part I. Sect. 1.

‡ Taylder's Tract against Materialism. Page 8.

§ Butler's Analogy. Part I. Chap. 1.



but what possesses some qualities "*entirely different*" from any of the rest; therefore, each substance, when compared with others, has equal claims with that of mind to be placed in the *immaterial* list. In proving that mind is immaterial, it is not enough to prove that it has *some* properties entirely distinct from other substances; but it must be proved to have *no* properties in common with matter. Nothing short of this will agree with the modern notions of *immateriality*. It must be shown that mind or spirit has no relation to *duration* or *space*—no *locality*—that it must exist "*NOWHERE*"—that it has no *extension*—that it exists not "*Now*" and "*Then*," neither "*Here*" nor "*There*"—that it cannot be moved from *place* to *place*—that it has no *form* or *figure*—no *boundaries* or *limits* of extension. These, according to the definitions of modern immaterialists, are the negative conditions or qualities absolutely necessary to the existence of all *immaterial substance*. While the opposite of these, or the positive qualities or conditions are absolutely necessary to the existence of all *material substance*.

"*How do you distinguish,*" inquires Mr. Taylder, "*between any two given substances, such as, that a block of stone is not a log of wood?*" He answers, "*Because they possess different qualities.*" And then declares, "*So also you distinguish between mind and matter.*" But the "*different qualities*" by which "a block of stone" is distinguished from "a log of wood," do not prove either the stone or the wood to be *immaterial*; neither do the different qualities by which the substance called mind is distinguished from other substances, prove either the mind or the other substances to be *immaterial*. So far as the different qualities are evidences, the mind has as good a claim to materiality as the stone or wood.

"*The properties of body,*" continues our learned opponent, "*are size, weight, solidity, resistance, &c. : those of the mind are joy, hope, fear, &c. ; but weight is not joy, resistance is not hope, size is not fear ; therefore, as a block of stone is not a log of wood, so mind is not matter.*" That a stone possesses many *different qualities* from wood, and that mind possesses many different qualities from other substances, we by no means deny; but that these *different qualities* prove stone, or wood, or mind, or any other substance to be *immaterial*, we do deny. We care not how many different properties mind possesses over and above other substances; that is altogether foreign from the question. But is it destitute of any or of all the properties which other substances possess? is the question. Is it destitute of "*size, weight, solidity, resistance, &c.*?" If not, then the mind possesses all the essential characteristics of matter, though its peculiar and distinct properties should be multiplied to infinity.

This author calls "*weight*" one of the properties of matter. What is *weight*? It is nothing more nor less than force. Matter approaches to, or presses on, other matter with *weight*, or *force*, or *power*. Now matter either exerts this *force* of itself, or else it is impelled either directly or indirectly by other substances, possessing intelligence, power, and other properties of mind. If matter exerts this *power* of itself, then it exhibits one of the properties of mind; but if the seat of this power is in that substance called mind, then it is mind that exhibits the power called weight, and not other substances. Mr. Taylder informs us that "it is mind, and *mind alone*, which is the *seat of power*.\*" If this be true, (and we feel no disposition to deny it,) then *weight* is not the property of unintelligent matter, but a property of mind. And the same reasoning will apply to all other *powers* or *forces* which are generally ascribed to unintelligent matter. They are only the powers or forces of mind, or else other substances exhibit powers or forces which are common to mind: in the latter case, mind could not be *immaterial*: in the former case, unintelligent matter (if such exist) is deprived of every force usually ascribed to it. It can have neither gravitation, attraction, repulsion, chemical affinity, nor any other conceivable force. Though deprived of all energy or force, unintelligent matter would still be possessed of those inert qualities (if, indeed, they may be called qualities) essential to its existence. These qualities, or rather conditions necessary to its existence, are duration, extension or place, solidity, figure, &c.. An *immaterial substance* must have none of those conditions or qualities.

It is amusing to trace this author's process of reasoning. He first assumes premises entirely false, argues from the same, shows the deductions to be absurd, and triumphantly exclaims, "*Mind then is not matter.*" We will quote the following specimen:

\* Taylder against Materialism. Page 12.



"If the mind," says this author, "be material and the brain nothing but a large gland, secreting the various affections of thought, hope, joy, memory, &c., then all these affections or qualities are material, and must be also little particles of matter, of different forms and dimensions, and perhaps also of various colours. Then we might, with the utmost propriety, without the shadow of an absurdity, logically say, 'the twentieth part of our belief, the half of a hope, the top of memory, the corner of a fear, the north side of a doubt,' &c. Mind then is not matter."\* It will be perceived that this logical author, in the foregoing quotation, confounds affections or qualities with mind; that is, he supposes "thought, hope, joy, memory, &c." all to be material as well as the mind; he then introduces a material brain that secretes the material affections; but what becomes of the material mind he does not tell us; probably the material mind is stowed away in some extremity of the body—in the foot or big toe so as not to interfere with its material affections, which are secreted in the material brain at the other extremity. After imagining up such an unheard of being, no wonder that he should discover some absurdities in its composition. No wonder that in such a creature of his own invention, there should be, not only "the corner of a fear," and "the north side of a doubt," but a cubical imagination with horns to it. No wonder that such frightful absurdities should cause as great a man as Taylder to exclaim with the upper part of a five-cornered assurance, that "*Mind then is not matter.*" It would be a logical conclusion from his logical absurdities, founded on his material affections of a material mind.

But who does not know that "*thought, hope, joy, memory,*" and all other affections or qualities are not substances of any kind, but merely different operations or states of the mind? A material mind, possessing the power to think, to feel, to reason, to remember, is not the brain, nor secretions of the brain, nor any other part of the fleshly tabernacle; but it is the being that inhabits it, that preserves its own identity, whether in the body or out of it, and remains unchangeable in its substance whatever changes may happen to the body. This material spirit or mind existed before it entered the body, exists in the body, will exist after it leaves the body, and will be reunited again with the body in the resurrection.

As another specimen of monstrous absurdities logically deduced from absurd premises, we quote the following:—"Materialism" he remarks, "is not only relatively but absolutely absurd. If mind be matter, or matter mind, then we may have the square or cube of joy or grief, of pain or pleasure. We may divide a great joy into a number of little joys, or we may accumulate a great joy by heaping together the solid parts of several little joys. We shall then have the color and shape of a thought. It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey hope, a bright yellow sorrow, a round brown tall pain, and an octagonal green belief; an inch of thought, a mile of joy." We do most cordially agree with Mr. Taylder that these results would be "not only relatively but absolutely absurd;" and only equalled by the absurdity of the premises from which they were deduced. He has assumed that the several STATES or CONDITIONS of the mind, such as joy, grief, pain, pleasure, thought, &c., are material as well as the mind. With the same propriety he might have assumed that MOTION is material as well as the matter moved. Joy is no more a substance than motion. Both are merely the states or conditions of substance. As great absurdities could be deduced from assuming that motion is material, as there can be from Mr. Taylder's assumption that joy is material. As an illustration, let us take this author's own words, with the exception of substituting iron for mind, motion for the affections of the mind; it will then read thus:—"If iron be matter, or matter iron," then we may have the square or cube of "a solid motion." "We may divide a great solid motion" into a number of little solid motions, "or we may accumulate a great solid motion" by heaping together the solid parts of several little solid motions. "We shall then have a color and shape of a motion." "It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey motion," "a round, brown, tall motion;" "an inch" or "a mile of" solid motion, &c. It is strange that Mr. Taylder did not close his train of reasoning, by saying, "Mind, therefore, is not matter;" and then we could have

\* Taylder against Materialism. Page 16.

completed the parallel by saying, *iron, therefore, is not matter*. If such reasoning proves mind *immaterial*, similar reasoning will prove any other substance immaterial.

(*To be continued.*)

#### EMIGRATION TO CALIFORNIA.

There is every indication that the emigration to the gold region *via* St. Louis and the Plains, this spring will be immense. We have no means of estimating the number who contemplate, or are desirous of going by this route, but we have evidence, in letters, and other communications to ourselves and others, that justifies us in saying, that the number may be set down at from fifteen to twenty thousand. All these may not pass through our city, but by far the greater number will do so. This estimate is founded chiefly on what we know of the spirit of emigration in this and neighbouring States.

In our own and several of the adjoining States, we have information that in nearly every county, companies of fives, tens, and upwards, are forming. Doubtless, many will not be able to go, but if the half go that are anxious to do so, our figures will be within the mark. Already, those who are in the line of furnishing *outfits* are busily engaged, and many articles which are deemed essential for the trip, have risen considerably in value.

This overland route is preferred by all who are familiar with the country and the different modes of travelling. We have conversed with men who have spent a large portion of their lives in the mountains and on the plains, and have tried various routes, *in* and *out*, and they all concur in saying that the route by the Plains, either up the Kansas and the Blue to the Platte, or up the Missouri, crossing at St. Josephs, to the Platte—and by the South Pass—is the shortest, safest and most certain. This route leads down the valley of Bear river, and into the valley of the Great Salt Lake. At the various Indian trading posts, provision will be made by the traders to supply many of the articles essential to the emigrant. In the valley of the Salt Lake, parties, who may find themselves short of provisions or other necessities, will be able to procure an ample supply, by diverging about sixty miles from the direct route, to the Mormon colony on the Lake. There are about eight thousand Mormons now settled there. Last year they had a field of nearly eleven thousand acres in cultivation, in various grains, and which yielded them an abundant harvest, and left a large surplus above their own wants. This year they expect to double the number of acres, and as their harvest will be ripened by the time of the arrival of most of the emigrants, they expect to have an abundant supply for all who may desire provisions. We are credibly informed, that they are now driving a profitable trade in stock and grain with California, notwithstanding the distance which they have to travel to reach a market. We further learn that preparations are making to send, early this spring, a heavy stock of assorted merchandise to the Mormon settlement. This will furnish another medium of supply to the emigrants.

Beside the thousands going to California, there will be several thousand Mormons who will go out this spring to the City of the Salt Lake. A considerable portion of those now located on the Missouri, above and about Council Bluffs, will move early in the spring. In this city there are a great many—perhaps one or two thousand who will also move as fast as their means and the duration of the season will permit. Added to these, there are hundreds arriving every week, having the same ultimate destination in view. We are informed that, within a few weeks past, upwards of three hundred (many of them from England) have arrived in this city, *en route* to the Valley of the Salt Lake.

Those who do not know these people, or have not the means of witnessing the extent of their proselytism, will be surprised at the number who are connecting themselves with the Mormon Church. The persecutions they have met with, have only given them strength, influence, and sympathy; and the persons who are now joining them, are, in intelligence and property, above the rank which has usually been ascribed to their members.—*Missouri Republican*, March 2nd.

## THE MORMONS.

*(From the Cincinnati Atlas.)*

We wish to call the reader's attention to the new, and most extraordinary condition of the Mormons. Seven thousand of them have found a resting place in the most remarkable spot on the North American continent. Since the children of Israel wandered through the wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffield of England, to join other thousands congregated from Western New York, and New York, and New England—boasted descendants of the Pilgrim fathers—together to follow after a New Jerusalem in the West. Having a temple amid the churches and schools of Lake County, Ohio, and driven from it by popular opinion, they build the Nauvoo of Illinois. It becomes a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution; their prophet murdered—their town depopulated; and finally their temple burned! Does all this persecution to which they have been subjected destroy them? Not at all. Seven thousand are now settled in flourishing circumstances, on the Plateau summit of the North American continent! Thousands more are about to join them from Iowa, and thousands more are coming from Wales. The spectacle is most singular, and this is one of the singular episodes of the great drama of this age. The spot on which the Mormons are now settled, is geographically, one of the most interesting in the Western World.

There is no other just like it, that we recollect, on the globe. Look at the map a little East of the Great Salt Lake, and just South of the South-west Pass, and you will see in the North-east corner of California, the summit level of the waters which flow on the North American continent. It must be six thousand feet perhaps more, above the level of the Atlantic. In this sequestered corner, in a vale hidden among mountains and lakes, are the Mormons; and there rise the mighty rivers, than which no continent has greater. Within a stone's throw, almost, of one another, lie the head springs of the Sweet Water, and Green Rivers. The former flows into the Platte River; that into the Missouri; and that into the Mississippi; and that into the Gulf of Mexico, and becomes a part of the Gulf Stream, leaving the shores of distant lands. The latter, the Green River, flows into the Colorado; the Colorado into the Gulf of California, and is mingled with the Pacific. The one flows more than 2500 miles; the other more than 1500. These flow into tropical regions. Just North of the same spot are the head streams of Snake River, which flows into the Columbia, near lat. 46 degrees, after a course of 1000 miles. Just South are the sources of the Rio Grande, which, after winding 1700 miles, finds the Gulf of Mexico. It is a remarkable point in the earth's surface where the Mormons are; and locked in by mountains and lakes, they will probably remain, and constitute a new and peculiar colony.

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### The Latter-day Saints' Millennial Star.

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MAY 15, 1849.

**KEEP A TRUE AND FAITHFUL RECORD.**—The servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be reserved unto the judgment of the great day, to appear as a witness in favor or against them. Jesus told the Nephites that "all things are written by the Father," and he also commanded his twelve disciples to "write the works of that people; for out of the books which shall be written shall the world be judged." Jesus has also commanded the elders and officers of his Church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were



weighed in the balances concerning this matter, I fear that many of us would be found wanting. "He that loveth me" says Jesus, "keepeth my commandments." Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the Church procure a small blank book, and record therein their own labors and every important incident connected with the work of God that passes under their observation.

If every Elder had, during the last nineteen years, kept a faithful record of all that he had seen, heard, and felt of the goodness, wisdom, and power of God, the Church would now have been in the possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them, and extend no farther than their own verbal reports will carry them? This negligence on the part of the servants of God ought no longer to exist. We should keep a record because Jesus has commanded it. We should keep a record because the same will benefit us and the generations of our children after us. We should keep a record because it will furnish many important items for the general history of the Church which would otherwise be lost. Every case of healing, and every miracle which Jesus shall perform through any of his children should be faithfully recorded without any colouring or misrepresentation. The plain simple facts should be given, not from hearsay or from report, but from actual knowledge. The names of the persons healed,—the persons present who witnessed the same,—the nature of the complaint, disease, or sickness,—the time, the place, and all the important circumstances connected therewith, should be entered on record.

Let the president of each conference see that the most important and noted cases of healing are forwarded for publication in the STAR. If this method be observed we shall soon have an invaluable amount of testimony that will shut the mouths of infidels, and put to shame the advocates of the corrupt powerless systems of modern Christianity.

Only six persons, viz., Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye witnesses to the miracles wrought in the first age of Christianity. No unbeliever or person out of the church has handed down a record of any miracles of which he was an eye witness. We believe the testimony of these six writers to be true: they alone have testified as eye witnesses. If this church presents the testimony of thousands of living eye witnesses who have seen, and felt, and heard, who will not be able to see that the Latter-day Saints have a thousand fold more evidence in favor of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days? Who will be so blind as not to see that the testimony of six thousand living witnesses who have seen miracles with their own eyes, is far more weighty and powerful than the testimony of six dead witness? How do we believe that the lame man who sat at the beautiful gate of the temple was healed? We believe it because Luke the writer of the Acts says so. He alone has recorded the fact. As a question of the same kind,—how shall the people in future generations believe that a man in Wales, who was perfectly deaf and dumb, was restored in a moment to his hearing and speech by the power of God through his servants? They will believe it because some servant of God like Luke has made a record of it. The lame man of whom Luke speaks, has given the world no record of the miracle wrought upon him: but the deaf and dumb man who was healed in Wales is preaching to multitudes. No man out of the Church has handed down a testimony to the

miracle wrought upon the lame man: but the editors of papers, and persons unconnected with our Church, all acknowledged the remarkable occurrence which happened to the deaf and dumb man in Wales, but they are unable to account for it; the same as Luke says, the Jews were unable to account for the notable miracle wrought on the lame man.

The proofs which this church exhibit in favour of the divine authenticity of the New Testament are far greater, and more convincing to the infidel, than all the historical evidences brought forth by Paley, Lardner, and the most learned men of the age. Miracles wrought in our day is a proof to the infidel that the promises of our Saviour in the New Testament are true. If miracles are wrought now, says the infidel, they might have been wrought in ancient days, as the six writers of the New Testament testify. When Jesus actually fulfils his promise which he made to believers, and causes the signs to follow them, the sectarians must be blind indeed to cry out that "the day of miracles is past." The fulfilment of our Lord's words unto the believer will show to the honest in heart, of all nations, the difference between his church and the Papist and Protestant churches, who do away these signs and have a form destitute of the powers.

Let the Saints purify their hearts before the Lord, and learn his commandments and do them, and seek diligently after the Holy Spirit with meek and humble hearts, that the powers of his kingdom may be more abundantly made manifest unto the confounding of false doctrines and the exposing of priestcrafts which now reign so universally throughout this land. Seek to know the will of God, and then do it; and you will increase in faith and power until the nations shall tremble at your presence.

**MIRACULOUS HEALING.**—Brother Thomas Brown writes from Dover, under the date of April 16th, 1849. He says, that he has been for a long time searching after the truth, and through the blessing of the Lord he has at length found it. He states that the promise of the Saviour, that miraculous signs should follow the believer has been mercifully manifested upon himself and his own family.

One of his children, he states, was healed of the whooping-cough through the ordinances administered by the elders.

He further testifies that his wife, who had for some time been troubled with swelled limbs, was immediately healed by rubbing upon her limbs a walking stick which had been left by chance at his house by the elder of that branch; the swelling went down and the pain ceased. There is quite a similarity between this case and some of the cases in Paul's day. The sick in those days were healed by the power of God through the medium of handkerchiefs and aprons taken from the body of Paul and presented to them. (See Acts xix. 11, 12.)

He further testifies that by an accident his own wrist was put out of place, and he was obliged to stop work, but a servant of God laid hands upon him, as Jesus directed, (see Mark xvi., 18.) and his wrist "was restored to its former strength that moment." He closes his letter by saying, "Many times when sickness has been among my family, I have seen them raised forthwith to health and strength. But all the honor and praise be to God: even so, Amen."

Facts are stubborn things, and testify loudly in favor of the *promises* of Jesus, notwithstanding the mighty efforts of Papists, Protestants, and Infidels to disannul them, or limit them to the first ages of Christianity.

**IMPORTANT QUESTION NOT ANSWERED.**—It will be recollected that in STAR No. 4, Vol. 11, the important question was asked, Who among the wealthy Saints in Great Britain will donate a few hundred pounds to the assistance of two of our

worthy brethren of the "*Twelve*," namely, George A. Smith and Ezra T. Benson, who have borne the burden and heat of the day from the commencement?

This question has not yet been answered. These two of the quorum of the Twelve have been requested by the First Presidency, to remove with their families from Council Bluffs to the Great Salt Lake City this season. They need some eight or ten hundred pounds sterling, to liberate them from debts which they have taken the responsibility to pay. These debts were contracted to assist some of the First Presidency to the mountains last season. It is an old saying, that "what is every body's business is nobody's business;" therefore the church have not heeded this question.

The presiding Elders of conferences are requested to visit those members under their respective jurisdictions who have means and lay these things before them, and raise a few hundred pounds for these brethren as soon as possible, and forward the same to me through the post or by some other safe conveyance. We do not wish you to raise public contributions for this purpose from the poor Saints, for this call is upon such as have some wealth. Those who can spare five, ten, twenty, fifty, one hundred, or five hundred pounds, and still have enough left to emigrate themselves and families, are called upon to assist. Brethren do not let this call remain unheeded.

## LETTERS TO THE EDITOR.

Kanesville, Iowa, March 24th, 1849.

Dear Brother Pratt,—The winter here has been the most severe I ever saw. From the best calculation we can make, about fifty inches of snow fell from the first of November up to the fifth of March. Since that time it has been fast disappearing before the sun, and there are but few spots of snow left on the north side of the hills, the remains of large drifts. Most of the streams have overflowed their banks. Musquito Creek resembles a lake. The high water has compelled a number of families in the vicinity of Parley's Spring to leave their houses. The severity of winter compelled the people to feed a great amount of grain to their cattle, which were unprotected from the weather, as the cold set in so early that the people had not prepared shelter for their stock. Had the winter been as mild as the two preceding ones since we have lived in this country, we should have had a large surplus; but on the contrary, grain is scarce and bears a high price. We think there is plenty in the country to serve the inhabitants until wheat harvest. The winter wheat looks well. But very few cattle have died notwithstanding the cold weather. The people of Missouri have been less fortunate, as we understand they have lost many cattle, which makes the price of cattle very high, and will prevent many from going to the mountains this spring, who would otherwise have gone. Several mercantile houses are sending large stocks of assorted goods to the Salt Lake City. Brother Hyde has published the 4th number of the "*Frontier Guardian*." Already since snow went off, several log houses have been erected in Kanesville. The farmers have started their ploughs, and a good many are sowing spring wheat. If I can make an outfit by any reasonable means, I intend to move to the mountains this summer.

Yours, &c.

GEORGE A. SMITH.

New Orleans, April 10th, 1849.

Beloved President Pratt,—I now take the opportunity of writing to you, according to promise; and I feel happy to inform you of the safe arrival of the ship "Henry Ware" at this port, after a voyage of eight weeks and three days, during which time we all enjoyed very good health, with some few exceptions of sea sickness; and we had, generally speaking, very good weather. We arrived here on Sunday morning, April 8th, and soon found Brother Scovil, who yesterday got our luggage cleared at the Customs and removed to the steamer "Grand Turk," which is to sail for St. Louis tomorrow. We are very much indebted to Brother Scovil for his prompt exertions and usefulness in facilitating our progress onward, and in the saving of our dollars. The



ship "Zetland" arrived here on the 2nd April, the company of which were all well, and went up the river on the 5th inst. The "Ashland" has not yet arrived. The provisions of our ship gave general satisfaction to the Saints. \* \* \*

Brother Scovil desires me to say that the company of the "Zetland" were all well pleased with the arrangements made for them; and they passed a vote of thanks to yourself for the quantity and quality of the provisions, &c. supplied to them; to the president and counsellors of the company for their good legislation; and to the captain, officers, and crew of the ship for their kindness towards them. In short, every thing was to their satisfaction, and better than they had anticipated.

Praying for success and prosperity to crown your labours in Britain,

I remain yours in the new and everlasting covenant,

JAMES BOND.

*New Orleans, April 12th, 1849.*

Dear Brother Pratt,—The passengers of the ship "Henry Ware" left for St. Louis last evening, all well. Brother Heap and his company arrived last evening, on the ship "Masconomo." They enjoyed good health. No word of the "Ashland" yet. The cholera prevails to a considerable extent at this time; but we have reason to be thankful to God that not one of the Saints here have died with this much-dreaded plague of the last days, yet many have been attacked. Others have died on the right and left. A very large portion of those attacked have died. With sentiments of respect,

Yours, &c.,

L. N. SCOVL.

*April 23, 1849.*

Dear Brother Pratt,—We have much pleasure in recommending to the patronage of the Saints, who may be desirous to obtain correct likenesses, our beloved president G. D. Watt.

He has been cutting out the likenesses of many of our brethren and sisters in this branch, and we are happy to be able to say that his productions have given universal satisfaction. We therefore consider it our duty to give him this recommendation as an introduction for him to the Saints in other conferences. His expertness and ability in the art will secure to him the rest.

Written in behalf of the Council at Preston.

Signed

JOHN FOLEY, President.

JOHN HOLSALL,

JOHN MELLING.

*No. 20, Great Union Road, St. Heliers, Jersey, April 24, 1849.*

(SHOULD AULD ACQUAINTANCE BE FORGOT.)

Dear Brother Pratt,—I do not expect that you have any recollection of me, yet I feel as though it would be agreeable to you to hear from one who obeyed the message you brought from afar. Since 1840 you have no doubt been called to pass through and behold many strange scenes. Eight years have passed: but, oh! what great and momentous events does the history of those few years unfold! The blood of the prophet and patriarch has flowed! The Saints driven from their city into the wilderness: there, midst cold, hunger, and fatigue, with patience and perseverance, (without example,) guided by the hand of Jehovah, to seek a new home in the mountains. Their temple, built by so much sacrifice and toil, destroyed, but not before Zion put on her beautiful garments. And yet the "Mormon Ship" (as Dan Jones says,) rides triumphantly through every storm, and finds a haven in the valley of the Great Salt Lake: a terror to apostates, a wonder to the world, and a testimony to generations to come, that truth is mighty and will prevail.

Engrossed, as your mind must have been, you cannot have forgotten the time when you arrived in "Modern Athens," a stranger in a strange land, thousands of miles from your country, your home, your partner and children, without money or friends, yet rich with intelligence from the eternal worlds.

Well do I remember the little board hanging at the top of Crubber's Close, with the astounding declaration upon it, "to the holy folks of Auld Reekie," that an angel of God had appeared with the everlasting gospel! There, in Whitefield Chapel, did I

first hear the sound of that gospel. I shall never forget the sensations that thrilled through my bosom when listening to your inspired words: I believed that moment what you said. My parents, who had been "Hamiltonians," taught me to look for such a message. You told the people to obey the commands of God, and they would know that you spoke the Truth of God. I took you at your word: I obeyed the gospel, and received a testimony that time cannot obliterate from my mind. Although but a lad of eighteen, I was called into the priesthood, and after labouring about two years in connexion with the Edinburgh branch, and nearly six years travelling in Scotland, England, and Isle of Man, preaching the gospel, I can now bear my testimony that "Mormonism" (so called) is the Truth of God, and shall prevail until the kingdoms of this world become the kingdoms of our God, and He, whose right it is, reign as King of kings and Lord of lords.

I came to this island on the 6th of December, 1848, under the presidency of Elder Banks, and found about forty-four faithful Saints, but involved in midnight darkness, (the cause you no doubt are acquainted with.) But what can the spirit and power of God not accomplish, however weak the instrument. Light has taken the place of darkness, faith and confidence the place of doubts and fears, and many searching for and obeying the truth.

I labour under many difficulties here in St. Heliers, the principal town. The inhabitants are a mixture of French and English. The natives of the island speak a kind of broken French, so that our publications are of no use to them, and many of the Saints are deprived of valuable instruction. If by any means, or at any price, they could be printed in French, it would be a great impetus to the work here. I have ordained several faithful go-a-head men, who preach in different parts of the island on Sundays and Wednesday evenings in French. Every officer and member seems impressed with a feeling to roll on the great work of God. Since I came here I have baptized sixty, old and young. The Saints rejoice, the people wonder, and cry "delusion!" while devils rage in loosing so many of their subjects. I believe this to be an important place, and that much has to be done; and by the power of God, your prayers, and Brother Banks's, it shall be done. Praying that the arm of God may uphold you while in this country, I remain your servant and brother in the kingdom of God,

W. C. DUNBAR.

It will be seen from the foregoing letter that Elder Dunbar has ordained several faithful active men, on the island of Jersey, who are preaching in the French language. These tidings are cheering indeed; for this gospel must be preached unto all nations in their respective tongues and languages. We have been anxiously desiring for several months that the French might become acquainted with this all-important message. Many thousands of the Welsh have already heard in their own tongue, and have joyfully received the truth. A religious periodical, and tens of thousands of pamphlets, advocating our principles, have been published in the Welsh language for several years, and the work is now rapidly progressing among that people. They have already sent out several hundreds of their hardy pioneers to found a colony in the Great Salt Lake Valley, North America, and soon the mountains and hills of that distant and lonely region will reverberate with the songs of the Welsh. Shall not the French, also, soon be made to rejoice? Yes, brethren, I anticipate that the time is not far distant when we shall have many a faithful humble man traversing the mountains and valleys of France, searching after the honest, good, and virtuous of that nation. Soon we hope to find trustworthy learned men, who can translate our works into the French, and print and circulate the same, bearing testimony of their truth by the power and wisdom of the Holy Ghost. The Lord has, in a measure, opened the way for his servants and his message, by establishing in that country a more liberal form of government. We should be pleased to translate several of our small tracts in relation to the first principles of the gospel, and let the elders who visit France circulate a few thousands of these in their respective fields of labour. The fruits of the same would soon be seen, and the humble servant of God would soon be laden with many sheaves.—ED.

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Amongst the various interesting items of "ZION'S TRUMPET," in the Welsh language, is the following letter, written by brother John Davies, who, a few weeks

ago, was a member with the Baptist denomination, at Victoria, Monmouthshire, addressed to the editor:—

"Dear Brother,—It is but right that you should know something about the cause that induced me, at the commencement, to join the "Saints." Having heard so many reports about the Latter-day Saints by those whom I thought to be the servants of God; and, in truth, I believed every word, and made use of the same, to withstand those whom they, with myself, called "Latter-day Devils," &c. &c.

"But some time since, the Rev. Mr. Rees, the Baptist minister at Victoria, determined to go forth against the Philistine Mormon camp, in the name of the Lord of the Hosts of Israel, and, according to his testimony "conquer them;" but, to his great *dismay*, he convinced many of his own followers that truth was on the side of the foe. Truth will prevail. And many of his followers now know it through experience, having a testimony of its divine effects themselves. When the Rev. Mr. Rees saw that his craft was in danger, by the desertion of his own members to the ranks of the Latter-day Saints, he said, when excludng one of the lost sheep for believing their principles, that he excluded him for a warning to others, because he had sinned against the Holy Ghost. He also said that he could show the grand secret of their deception with three pennies worth of phosphorus. After that, Mr. Rees brought in a bottle, containing the drug, desiring me to keep water in it, and rub my head with the same before entering a Saint's house, and perform my miracle secretly, and be sure not to show what I had to any one. He said also that a certain man had appeared as an angel by doing so in America, and succeeded in getting them to build a house for himself, saying that he was an angel, and that he would greatly bless them. But when I went to put in practice what I had been taught, I found that the article burnt my fingers sadly; then I began to *think*, and believe it impossible to be true, that the Saints should use such an article on themselves, because it burnt so unmercifully. The next command I had was to beware of the deceivers, lest that I should be deceived also; but I came to the conclusion of trying the deceit myself, as the Saints promised the gift of the Holy Ghost to all who obeyed; so I was baptized for the remission of my sins. And now I know that Mr. Rees and his bottle were the deceivers, and that the signs follow the Saints as they testify. Truly there is now as much difference between my present religion and that which I had before as there is between the desire of a thing and the being in possession of it. I have found and received more spiritual knowledge already than all I found for nine years in connexion with the Baptists: therefore I earnestly entreat my old brethren not to believe the old tales and lies published from time to time in the publications, and by the Reverends who hide the truth from their followers. Let all make a fair, honest trial for themselves, then I testify that they shall receive the Holy Ghost, and know of the doctrine.

"I am, dear brother, yours in the truth,

"JOHN DAVIES."

## PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

### ACT II.

SCENE I.—*A Field.—Enter Saunders Snodden walking quickly—Enter Lord Aimwell.*

L. A.—Ho; Saunders, Ho.

Saun.—(*Turning back.*) What's your will, my Lord.

L. A.—Have you any particular business calling you away? You appear to be in a hurry.

Saun.—I'm gaun tae a preaching at eight o'clock, and gin I get my supper, and the dirt off mysel, it will be weel oer. But I hae plenty o' time tae tak ye're lordship's commands.

L. A.—I wanted to see you by yourself, to inform you, that Dr. Clamour has written me a note, stating that you are unworthy of receiving my employment. He charges you with no specific crime, but means to leave the impression that you are a bad character. I have always taken you for a steady, industrious, right-



mindful man, and I thought it proper to let you know this, and give you an opportunity of clearing yourself, if you can do so.

Saun.—I doubt ye're lordship has laid a gay hard task on me; I dinna see how I can clear myself, when there is naething laid to my charge.

L. A.—That is very true, Saunders, I never thought of that. But perhaps you could form some idea of the reason. Had you ever any intercourse with the doctor?

Saun.—I was honoured wi a visit frae him this morning, the first I ever had, and I think its likely to be the last; I hae but a half guess o' his errand, for he never got it tell't yet. Ye see, I had been hearing a Latter-day Saint minister the night afore, (the same I mean to hear the night.) The doctor sought my opinion of their doctrine, I own'd candidly I believed their doctrine to be true, and themselves to be sent of God. At this he fell into a rage, and though I offered to reason the thing from scripture, it only served to add fuel to the flame; he raged in a very uncivil manner about my delusion and ignorance, &c., and when I saw that, I spoke my mind very freely, for I had smelt as much as he wanted me to gang out and persecute them openly. This is the only thing, please ye're lordship, ever past between the doctor and me.

L. A.—You have told me a very surprising story, but from what I know of the doctor's mind, I have reason to believe it to be true. I highly commend the course you adopted. I assure you it has risen you a good deal in my estimation. But, Saunders, are not these the people termed Mormons, that so much is said against both from pulpit and press?

Saun.—The very same folk, ye're lordship.

L. A.—You say, you offered to reason the thing from scripture. Now I have heard that they don't believe our scripture.

Saun.—They're the only sect I ever heard o' in Britain that believe our scripture. A' the rest believe in their favorite commentators, and no' in the scripture at a'.

L. A.—That last remark is certainly true; and you hear them preach to night?

Saun.—In the Temperance Hall, at eight o'clock. Wad ye're lordship no' think on gangin down? Prince and peasant have a' alike need o' the salvation they have to offer, and I can assure you, if ye heard them ance, ye wadna count it labour lost.

L. A.—I confess I should like to go. And yet, I—could I not disguise myself?

Saun.—Come awa down to the cottage, and I'll gie your lordship class, 'ill make ye a perfect ploughman in five minutes.

L. A.—No, I shall go, but I shall not disguise myself; I may not be a wise man, but I shall for once use my privilege of hearing for myself before judging. Come, I shall go down along with you, and you shall tell me more about them by the way.

[Exeunt.]

SCENE II.—A room in Tythington Manse.—Dr. Clamour attired in his magisterial wig, and a clerk seated at a table with papers before him.

Dr. C.—(Taking his chair at the table.)—Now Mr. Scrimp, I have to request you, in taking down the depositions, to use the strongest possible language, and make them out in the fullest manner. Ho, there; let the prisoner be brought in.—(Enter Heber C. Kimball, handcuffed in charge of an officer.)—(To the officer.)—You may retire, but be sure to remain within call.—(To Heber C. Kimball.)—Sir, I have had information of a very serious nature lodged against you. I am truly sorry that a man can be found so abandoned in wickedness, as to assume the guise of religion for such purposes as you are charged with. Sir, you are charged with having (under the garb of religion) convened a meeting, and there, by base, wicked, and blasphemous speeches, incited the people to acts of riot and confusion, to the serious disturbance of the peace of our quiet town. What say you; guilty or not guilty?

H. C. K.—I am not guilty. Nor can the worst invention of the devil, aided by all your influence, prove me so.

Dr. C.—I'll advise you, sir, to speak more respectfully to your superiors, otherwise it shall be all the worse for you.

H. C. K.—And I, sir, shall advise you to deal out justice impartially and without prejudice, otherwise you shall be entangled in your own net, and shall not be able to escape.

Dr. C.—Sir, this insolence shall be recorded in your favour, (Ho, there; let the witnesses be brought in.)—(*Enter Dick Devilish and Billy Bluster.*)—Well, Richard, what have you to say in this case, were you at this meeting last night?

D. D.—We was, sir.

Dr. C.—Who got up that meeting?

D. D.—Why, I heard it said, it was that 'ere man.

Dr. C.—What sort of a meeting was it?

D. D.—It was such an uproarious confusionary meeting, you never se'ed the like on't.

Dr. C.—Who caused the confusion?

D. D.—It was caused by that 'ere man speechifying about blapenemy, I thinks they call it.

Dr. C.—Speaking blasphemy, I suppose, you mean.

D. D.—Ay, ay, ye're honour, I had forgot.

Dr. C.—Well, William, what have you got to say?

B. B.—Why, I says as he says.

Dr. C.—You mean, that your testimony is the same as his, word for word. That will do, both of you sign your depositions, and then retire.—(*To Heber C. Kimball.*) You hear what these witnesses say against you. I am astonished (after such infamous conduct) you were allowed to escape with life. But our citizens are a law-abiding people, and I am rejoiced they have rather chosen to throw you into the justice of the law.

H. C. K.—Shall I be allowed the common privilege of the meanest criminals, to cross-examine these witnesses, and produce witnesses in my own behalf?

Dr. C.—We have already had too much of your linge; I shall allow you sufficient time to study your defence in jail. Clerk, make out his mittimus. Ho, officer.—(*Enter officer.*)—There's your prisoner, you are responsible for him till you lodge him safely in Bridewell.

[*Officer seizes H. C. K., and enter Lord Aimwell.*]

L. A.—I beg pardon, doctor, but I just heard by accident that you had a case of some importance, and I thought that as you knew me to be at liberty, you would have called in my assistance.

Dr. C.—(*In evident confusion.*)—We—we—that is to say—I could not think of giving your lordship any unnecessary trouble. We have got through with it, however. Officer do your duty.

L. A.—(*To the officer.*)—Remove these handcuffs, and retire until called for.—(*To Dr. Clamour.*)—Doctor I want to inquire into the case a little.—(*Lifts the depositions and reads them.*) These are charges of a grave nature, surely. And signed I see by two very respectable witnesses, old acquaintances of mine, too. I have had the pleasure of sending them alternately to Bridewell and the stocks every little while, for a long time back.—(*To H. C. K.*)—I am truly sorry, to see a gentleman of your appearance in such a situation. Are you satisfied this case has been legally made out against you.

H. C. K.—Sir, I am an entire stranger in Britain. I know not who you are, but if you have the will (as I perceive you have the power) to judge righteous judgment, and will be pleased to enquire into this case, you will find that a grosser piece of humbug (under the name of justice) was never acted in any nation under heaven, much less in a civilised nation such as Britain is reported to be. I throw myself entirely into your hands. I have been denied the privilege of cross-questioning these fellows brought up against me, and of producing witnesses in my own behalf.

(*To be continued.*)

#### ARRIVAL.

Elder Wheelock, with his wife, and Elder Loren Babbitt have just arrived from the Bluffs, *via* New Orleans.

Elder Babbitt is appointed to labor in the Sheffield conference, under the direction and counsel of Crandall Dunn. May the Lord greatly bless and prosper him in his labors.—Ed.